THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*"—Acts 2: 38-39.

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GENERAL CONFERENCE.

Full Text of the Opening Address Delivered by President Joseph F. Smith, on Friday, April 4, 1902.

The Seventy-second Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Salt Lake City, at 10 a.m., April 4, 1902, President Joseph F. Smith presiding.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of Apostles there were: Brigham Young, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith. Presiding Patriarch of the Church, John Smith. First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric: William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of Stakes, their counselors and other leading men of the Priesthood.

The choir sang: "Come, dearest Lord, descend and dwell." The opening prayer was offered by Elder Edward H. Snow. Singing by the choir and congregation: "Our God, we raise to Thee."

OPENING ADDRESS.

President Joseph F. Smith: "It is certainly gratifying to see so many of our

brethren and sisters assembled here at the opening session of this the Seventy-second Annual Conference of the Church of Jesus Christ of Latter-day Saints. Everything seems propitious for a time of rejoicing and profit in instruction and admonition and the outpouring of the Holy Spirit upon the servants of the Lord who may speak and upon those who assemble to hear from day to day. The weather is admirable, and I believe that the spirit of the people is good, and that there is an earnest desire in the hearts of the Latter-day Saints to promote all the interests of the kingdom of God in the earth and the welfare of the Saints of the Most High.

"I believe that the desire in the hearts of the people to serve the Lord and to work righteousness in the earth is steadily—although it may be slowly, yet steadily and surely—increasing; and I do believe with all my heart that this desire will be more and more earnest and more and more pronounced in the hearts of the people of God from time to time and from year to year, as we grow in grace and in the knowledge of the truth, until the coming of the Son of Man.

"The kingdom of God is here to grow, to spread abroad, to take root in the earth, and to abide where the Lord has planted it by His own power, and by His own word, in the earth, never more to be destroyed or to cease, but to continue until the purposes of the Almighty shall be accomplished, every whit that has been spoken of by the mouths of the holy prophets since the world began.

"I rejoice exceedingly in the truth. I thank God every day of my life for His mercy and kindness, and loving care and protection that has been extended to all His people, and for the many manifestations of His peculiar mercy and blessing that have been extended unto us throughout all the length and breadth of the land and through all the years since the organization of the Church, on the 6th of April, 1830.

"The Lord, about that time, or soon after, decreed a decree which He said His people should realize: That they should begin from that very hour to prevail over all their enemies, and, inasmuch as they continued to be faithful in keeping His laws which He had given unto them, it was decreed that they should prevail until all enemies were subdued—not subdued by violence or the spirit of contention or of warfare, but subdued by the power of eternal truth, subdued by the majesty and power of Almighty God—and the strengthened power of the righteous and of the upright and covenanted people of God should be magnified and increased, until the world shall bow and acknowledge Jesus is the Christ, and that there is a people preparing for His coming in power and glory to the earth again.

"We carry to the world the olive branch of peace. We present to the world the law of God, the word of the Lord, the Truth, as it has been revealed in the latter days for the redemption of the dead and for the salvation of the living from death. We have no malice, we bear no malice or evil thought toward the children of men. The spirit of forgiveness is the spirit that pervades the hearts of the Saints of God, and they do not carry in their hearts the spirit, or desire or feeling of revenge toward their enemies or those who hurt or molest them or seek to make them afraid; but, on the contrary, the Spirit of the Lord has possession of their spirits, of their souls and of their thoughts, and they forgive all men, and they carry no malice in their hearts

toward any, no matter what they have done. They say, in their hearts, let God judge between us and our enemies, and as for us, we forgive them and bear no malice toward any.

"I sincerely hope that, during this conference, which will necessarily be brief, or at least will last but three days, with the exception, possibly, of some of our Priesthood meetings that may be held later—I trust that this conference will be one signally marked by the presence of God's influence and power, and that it will be one in which all that assemble will rejoice and be exceeding glad, in which their hopes will be encouraged and strengthened, their faith increased and their power for good enlarged, that they may go hence from this conference rejoicing more than ever in the truth of the Gospel, and more and more determined to fight the good fight and keep the faith and establish righteousness in the earth; that it may be like a well or living spring of pure and living water, ever springing up unto eternal life.

"God bless the people, the Saints of the Most High, wherever they may be, whether in the vales of these mountains and the regularly organized Stakes of Zion or in the missions in the earth, in our own land and abroad in foreign countries, and upon the islands of the sea. May God's blessing be poured out upon those that yield obedience to the truth throughout all the world, and may the power of truth, the power of testimony and the witness of the Holy Spirit, rest mightily upon His servants who are sent forth to preach the Gospel to the world.

"I have to say this to my brethren and sisters: That I believe conscientiously, from all that I know, that the day never has been when Zion was more thoroughly equipped, more thoroughly furnished in good works, when there was a better spirit or a more united feeling existing among the people of God than exists to-day. I believe that the people of the Lord are more prosperous to-day than they have ever been. I believe they are more firmly established in the truth, than they have ever been before. I believe, in other words, and to be brief, that we are continually growing and increasing in the knowledge of God and in good works, and in faith, power and determination to carry out and consummate the will and purpose of God in the earth.

"I want to say to the people here that there never has been a time, within my knowledge at least, or within my knowledge of the history of the Church of Jesus Christ of Latter-day Saints, when the Saints of the Lord paid a better tithing than they paid or gave to the Lord during the year 1901. I have this to say as a word of encouragement and congratulation to the people of the Lord throughout all the Stakes of Zion. You have done better than you have ever done before, and we hope that you will continue to do better in this respect, and that you will continue to do better in all other respects throughout this year, the year 1902, and so continue on and on, from year to year, until we shall be perfect in the sphere in which God calls us to act, as the Father and the Son are perfect in their more exalted and glorious sphere in which they act.

"May the Lord bless Zion, and may the Spirit of the Lord rest mightily upon His servants that shall address you during this conference, is my prayer in the name of Jesus Christ. Amen."

[TO BE CONTINUED].

PRESIDENT LYMAN'S TOUR.

LETTER No. 7, dated Aintab, Syria, April 1, 1902, says: Since last writing to the STAR our travels have been quite extensive and very novel and interesting. Leaving Haifa on the evening of the 19th of March per Austrian Lloyd steamer, we were early next morning in Beyrout. This city, the most important commercially in Syria, has a population estimated at about 130,000. It is the outlet for the trade of Damascus and the flourishing province of the Lebanon. Beyrout is the most progressive city we have seen in this country, and in driving about it we were impressed with its many fine residences. The Christian religions are well represented, since they include by far the majority of the population, the Orthodox Greeks having the greatest number of believers. The American Protestant Mission for Syria has its headquarters and a successful college there. The day of our arrival was one of six Mohammedan holidays in succession, called "Beiram," celebrated as a feast. It follows the month "Ramaden," which is one of fasting by day and feasting by night.

The morning after our arrival we took train for Damascus. The line is narrow-gauge and part of the way has the rack-and-pinion system. The route led for a time through great plantations of short mulberry trees, which are kept trimmed down for tender leaves for the silk-worm propagation, the raw cocoons forming one of the chief exports from Beyrout. As we ascended we gained a good view of an immense olive plantation below in the valley near Beyrout, the largest it has been our fortune to see. All this part of the country, exclusive of Beyrout and other sea-ports, is known as the province of the Lebanon, and is doubtless the most extensively cultivated and prosperous, although not the most fertile, of any province in Syria. The reason for this is to be found in the fact that the government is to a certain extent independent of Turkey, the Governor, who must be a Christian, being appointed jointly by the European powers with the Sultan's approval. A great many Christians of the Maronite faith under the direction of the Roman Catholic church live in that province. The hills are beautifully terraced for the cultivation of the vine, the olive and the mulberry tree. The ascent was very winding and at a steep grade, the mountains becoming more and more rugged. At about fifteen miles in a direct line from Beyrout with its semi-tropical climate we had reached the summit of the Lebanon Mountains, banked with snow and almost 4,900 feet above the Mediterranean. The road then led down across the pretty valley of the Litani river, bounded by the Lebanon and Anti-Libanus ranges, with the snow-covered peak of Mount Hermon to the south, and through a canyon of the Anti-Libanus to the valley of the Barada river and the plain of Damascus. As we approached, the pure white buildings of that city could clearly be seen, set in the midst of flourishing gardens and orchards. To the Bedouins coming from the parched desert on the north and east and south, Damascus is like a rich oasis, and with the river Barada (the ancient Abana) running through it, is considered by them an earthly paradise. The productiveness of the plain is due chiefly to irrigation. Though Damascus is the oldest city on record in the world, its present aspect is very modern. Some few ruins of antiquity remain, and among them the

most interesting are those connected with Paul's conversion. We visited the house of Judas containing his tomb, where Paul sojourned; the house of Ananias, now a small Catholic chapel; and the place in the city wall over which Paul was let down in the night to escape the Jews. The "street called Straight" (Acts 9) is one of the principal thoroughfares, though not nearly so broad as in ancient times. We saw, also, the traditional house of Naaman the Syrian, and a great sycamore tree said to have been planted by Ali, Mohammed's son-in-law, about 1300 years ago.

Damascus is the largest city in Syria, and a center of trade. It is a station for caravans crossing the desert. From there the great annual Mohammedan pilgrimage to Mecca starts and to that point it returns. The government has now commenced the building of a railroad to Mecca. Damascus is typically oriental. Its bazaars are famous and present a great assortment of native wares. Its narrow streets are filled with constant streams of people of a strange variety of appearance and dress. The inhabitants are chiefly Mohammedans of a fanatical nature manifested especially against Christians. In 1860 an unwarranted, terrible massacre of Christians occurred, over 6,000 perishing in Damascus alone.

We had the opportunity during our stay to visit a typical house of a well-to-do native. The rude entrance did not reveal anything of the elegant interior which was reached only after passing through crooked passages. It consists of a large rectangular building enclosing a beautiful, marble-paved court with a fountain in the center and orange, lemon, citron and other plants growing luxuriantly. The rooms are ornately, though not very substantially, decorated. Damascus is renowned for its Turkish baths. To get the experience we visited the finest bath in the city, submitted ourselves to the soothing operation, and still survive. The genuine Turkish bath is, however, somewhat disappointing.

Returning over the same route to Beyrout, we sailed on the 24th ult. for Alexandretta by way of Limasol and Larnaka on the island of Cyprus, and Tripoli and Latakia on the Syrian coast. At Limasol we set foot on the soil of Cyprus, visited possibly either by Barnabas and Paul in their journey across the island, or by Barnabas and Mark later. Except for a storm during the last night, our voyage was exceedingly pleasant, characterized by pleasant skies and a smooth sea.

On the morning of the 27th our vessel, the *Apollo*, sailed into the large natural harbor of Alexandretta, the finest on the coast of Syria. Upon landing we were subjected to a rigid customs examination and all printed matter taken. When we informed the officials of our intention to depart within a few days from this port, they did not confiscate the books and papers, but sealed them up and kept them until our return. As a native of the country truly remarked, the government fears the importation of printed matter almost more than guns. Alexandretta was founded by Alexander the Great. Owing to its marshy surroundings it has never been healthful, and consequently has not prospered. Its present population is about 7,000. Being the seaport for Aleppo and the extensive country beyond the Euphrates—ancient Mesopotamia—it is largely sustained by the commerce carried on with those regions from without.

A carriage with four horses abreast was obtained for the journey to Aintab and return—a trip of from three to four days in either direction. Leaving

Alexandretta we ascended the road leading to the summit of the coast range, passing on the way Beilân, where, about the year 1830, the Turks suffered defeat at the hands of the Egyptians under Ibrahîm Pasha. Descending beyond the summit, we obtained a fine view of the lake and marshy plain of Antioch, though the remains of the ancient city itself were out of sight among the hills to the south. It was at that city that the members of the Church in former times were first called Christians, and from there Barnabas and Paul were called to commence their important missionary labors.

Our journey to Kilis, on the way to Aintab, occupied almost two-and-a-half days, as considerable rain fell and the roads in places were fearfully muddy. Twice the carriage stuck in the mud and was with difficulty extricated; altogether the journey was rather trying. Our quarters at night were in *Khâns* along the road, at which all travelers must put up. They are of a primitive nature, consisting of a roughly constructed building partially surrounding a yard for the teams, the upper story of the building containing bare rooms for the guests. Travelers generally bring their provisions and bedding, but as we were not provided with the latter, it was necessary to hire mattresses and quilts. Tables and chairs are luxuries hardly to be thought of, but we managed every time to get something that might answer to those names, though generally wooden stools about ten inches high were furnished. Fortunately, the vermin were generally not very plentiful, though one night we were almost overwhelmed with fleas. Notwithstanding these things the trip was very interesting, except that the *halva* we had with us was a cause of considerable worry to President Lyman. The adage that what is two men's meat is another man's poison, was proven true in this instance.

Upon arrival at Kilis it was found that the condition of the road beyond was so bad that it would be almost impossible to travel by carriage. Our traveling experience had included almost every sort of conveyance—by train, by carriage, camel and donkey—and it seemed that to complete the experience it would be necessary to ride horse-back. So we obtained animals and rode the distance to Aintab, about forty miles, in eleven hours. This trip is a good one "to have had."

Upon approaching Aintab we passed the large, substantial building of the American Protestant College. The efforts of the American missionaries during the past 30 years in this region have yielded considerable success. On a hill outside the town are the remains of a castle built about 1400 A.D. by the Turks. Aintab is a city of approximately 60,000 inhabitants, though it does not cover much ground. It is situated only a day's journey to the west of the river Euphrates, and marks the northern limit of Syria. In the neighborhood are large vineyards the fruit of which forms the chief agricultural product. Weaving, principally of robes of cotton and silk worn commonly by the natives, is carried on extensively. Since the weaving of Turkish rugs and carpets was begun by the Saints here others have commenced the same industry. These Turkish carpets, such as are made by the Saints at this place, are very excellent—in color, design, and texture—and are said to be exceedingly durable. Though at first thought the prices for them seem somewhat high, yet when the fact of their being entirely hand-made with great care, and all other advantages, are considered, the prices appear very reasonable.

Coming into the interior, out of the beaten track, we have met with more of the really oriental customs, habits, etc., than are to be seen nearer the coast. The Mohammedan Sabbath is on Friday. Girls marry at the age of from 13 to 14 years, and even younger. Instead of taking off their hats and keeping their shoes on when entering a house as we do, the Orientals keep their hats or fezzes on and remove their shoes; and further, contrary to our style, they write from right to left. Instead of 12 o'clock being at midday as in our mode of reckoning, it is, here, at sunset when the day begins, the first hour after sunset being then 1 o'clock, there being two divisions of 12 hours each during the 24 hours. A student of the money question would be puzzled at the various standards of value in this country. Besides the government standard almost every city of importance has its own, separate and distinct, while it may occur that the various pieces of money do not stand in a fixed ratio of value. As one man expressed it, two halves ordinarily make a whole, but not in Turkish money.

In Aintab there is a branch of about one hundred souls in the Church, the largest in the Turkish Mission. On account of our Church not being recognized by the government the work is much hindered, so that the missionaries experience difficulty in holding meetings, schools, etc., while the circulation of the printed word is discouraged. Upon arrival here after the hard day's journey, we were met at headquarters by Elders Holdaway, Mangum, and Henry and Charles Teuscher, all in good health, who had gathered from the various parts of this Mission for this occasion. We were soon agreeably settled in the comfortable quarters here, to rest from the fatigue which we all had felt, and to look over the bundles of letters and papers, the first news, except for a little mail President Lyman had received a few days ago at Beyrout, we had obtained in two months. Council meetings of the Elders were held yesterday and to-day, when reports were presented and necessary instructions given. Gatherings of the Saints and friends occurred last evening and this, in the Turkish language. This was our first experience in having the audience seated, Turkish fashion, on the floor. Yesterday afternoon all of the Elders made a pleasant call on the *Kaimmakam* or mayor of the city, by whom we were well received.

From here we start upon our homeward journey, leaving to-morrow morning for Alexandretta, where we take steamer for Constantinople. Up to the present President Herman has been our efficient guide through the country, but as he remains at Aintab, from here to Alexandretta we shall have to make our own way as best we can.

SYLVESTER Q. CANNON.

THE idler is never happy. The time hangs heavily on his hands. The busy one never notices its flight. Indeed, it seems all too short for the accomplishment of his worthy ends. He is, too, less liable to temptation than the one who finds both occupation and recreation a bore. Do your level best at all times and in all places. You owe this much to your friends, yourself, and to the higher power that created you.

THE tongue usually has more to do with honor than the conscience has.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 24, 1902.

EDITORIAL.

Baptism For The Dead.--A crowning feature of the Gospel of Jesus Christ is that which reaches behind the vail and seeks out those who desire to be numbered with the Saints of God. The ordinance of baptism for the dead is known only to true followers of Jesus Christ, and in His Church alone are provisions made for its performance in their behalf.

When Nicodemus came to Jesus by night desiring to know what he should do to be saved, the Savior answered and said unto him, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This statement was direct and positive, and had a universal application. It excepted none, not even those who were in their graves; all had to bow in humble submission to this requirement.

While His body lay within the tomb we are told that Christ "went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." Why He did so is a matter for serious doubt unless coupled with the thought that even then, despite their fallen state, there was a chance of improving their condition, and of making amends, in part, at least, for their disobedience while in the flesh.

Paul, in his beautiful discourse on the resurrection, expressed the conviction that "if in this life only we have hope in Christ, we are of all men most miserable," following this with the query, "Else what shall they do which are baptized for the dead, if the dead rise not all? why are they then baptized for the dead?" Thus he opened up a line of thought that is new and strange to the Christian world of to-day, albeit that in that expression was the golden link connecting the living present with the dead past.

The Church of Jesus Christ of Latter-day Saints is the only denomination extant having the key to the solution of these doctrines. They know that Christ preached to the spirits in prison in order that by their acquiesence in His teachings, a vicarious work might be performed in their behalf. In this way were they to be "born of water and of the Spirit," that, as Peter expresses it, "they might be judged according to men in the flesh, but live according to God in the spirit." This also explains the prediction of Malachi when he said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The Latter-day Saints testify that Elijah has come; that in the year 1836 he appeared to Joseph, the Seer, and Oliver

Cowdery, in the Kirtland Temple, at which time he spoke forth these words: "Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." Doc. and Cov., sec. 110: 14-16.

These points plainly show why the Saints of God believe in baptism for the dead. By the performance of this ordinance they become saviors upon Mount Zion, and make possible that "perfect union," in which all things shall be gathered together in one in Christ Jesus. Were it not so the justice of God would fail, for in the Gospel of Christ there are requirements made which otherwise could not be carried out.

A. B.

Conference reports intended for publication should reach this office not later than the morning of the following Tuesday.

The *Deseret News* says: The lady members of the "Mormon" Church in Turkey have for the past year or so been engaged in making a rug which was to have been presented to the late President Snow with his portrait woven in it in that artistic manner for which the women of the east are famous. The article has arrived at the home of Mr. O. G. Snow. The rug is 106 × 132 inches, with a handsome fringe embellishment. The portrait of the late President is a remarkable reproduction of a steel engraving which the ladies had for a model, and is set in an oval in the center of the rug and done in flesh colored fabrics. The hair and beard are white and every feature of the engraving is reproduced with wonderful skill. The lapel of the coat and the watch-chain and even the studs in the bosom of the shirt are easily seen. The rug contains twenty colors worked together in harmony and presenting a lesson in the art of colors. Beneath the portrait there is a heavy black line, in which the name, "Lorenzo Snow," is worked in white. The gift was shipped from Constantinople last year, but was delayed in the customs house.

Arrivals.—The following named Elders from Zion arrived in Liverpool per steamship *New England*, on Friday, April 18th: For Great Britain—E. Le Roy Harrison, Pocatello, Idaho; Edmund G. Jenkinson and George M. Stark, South Weber. For the German Mission—Joseph Keller, Logan; Quayle Cannon, Salt Lake City; Joseph H. Zallinger, Providence; Frederick A. Rindlisbacher, Bancroft, Idaho. For the Swiss Mission—John A. Wursten, Logan. For the Netherlands Mission—Guy A. Wilson, Salt Lake City. For the Scandinavian Mission—Charles W. Larsen, Salem, Idaho; David Lee, West Weber; Charles G. Johnson, Lindon; Gustave A. Anderson, Providence.

With the company there came as visitors to England, Elder Fred J. Young of Malad, Idaho, and Councilman Frank J. Hewlett of Salt Lake City, Utah. The latter was accompanied by his wife and daughter.

Appointments.—The Elders named have been appointed to labor in the

following Conferences: E. Le Roy Harrison, Grimsby; Edmund G. Jenkinson, Liverpool; George M. Stark, Leeds.

DEPARTURES.—The following Elders sailed for home to-day per steamship *New England*: Richard H. Spencer, Oscar T. White, Joseph Jackson, Robert L. Crosbie, Cyrus E. Snell, Irving C. Emmett, Niels M. Jacobsen, Joseph Moser, Jr., Robert I. Burton and John Schmutz.

CONFERENCE NOTICE.—The Newcastle Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, will be held on Sunday, May 4, 1902, in the New Assembly Rooms, Shields Road, Byker, Newcastle-on-Tyne, services commencing at 10:30 a.m., and 2:30 and 6 p.m. A general invitation is extended.

ABSTRACT OF CORRESPONDENCE.

WRITING from Newcastle under date of the 21st, President L. Sumner Pond, Jr., has this to say: Last Friday we baptized fourteen people and will baptize six or seven more next Sunday. We have some good fields here and all we want now is some more good men.

BAPTISMS IN BURNLEY.

PRESIDENT WILLIAM J. FACER of the Liverpool Conference writes: We rejoice in sending you an account of our labors in the city of Burnley. Yesterday, Sunday, April 20th, at 9:30 a.m., about fifty persons assembled at the pool of the public baths, nineteen of whom were to be baptized, among the number a local minister and wife, he resigning his church to become identified with the Church of Christ. Elders Amos H. Turner and Franklin C. Moyle officiated. At 2:30 p.m. a Confirmation-Sacrament service was held, ninety people being present, and at 6:30 p.m. about one hundred assembled in our cosy hall where an enjoyable meeting was held. We feel encouraged and know that this is only the beginning of a bounteous harvest in this part of the Lord's vineyard.

THE MANCHESTER CONFERENCE.

THE Manchester Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Ardwick Co-operative Hall, Manchester, Sunday, April 20, 1902, President Ernest Bramwell presiding.

The morning service began at 10:30 o'clock. There were among those present Elder Joseph Eckersley of the Liverpool office; Elders John I. Dean and Simon W. Beck of the Liverpool Conference; Elder-at-large Benjamin R. Birchall, and all the traveling Elders of the Manchester Conference.

After the opening exercises the Sacrament was administered by Elders Joseph D. Harker and H. Wallace Boden, assisted by Elder Willard H. Booth.

A brief address of welcome was made by President Bramwell, after which he read the statistical and labor report for the past six months, which was as follows: Missionaries from Zion—High Priests, 1; Seventies, 16; Elders, 1.

Local Priesthood—Elders, 15; Priests, 5; Teachers, 8; Deacons, 4; members, 240; total officers and members, 272; children under eight years of age, 70; total number of souls, exclusive of missionaries from Zion, 342. Baptisms—new members, 19; children of members, 7. Confirmations, 26. Ordinations, 7. Children blessed—of Church members, 9; of non-members, 1. Emigrated—over eight years old, 24; under eight years old, 3. Died—over eight years old, 3. Received, 3. Strangers' houses visited—with first tracts only, 7,109; by first invitation, 519; by re-invitation, 1,028. Gospel conversations, 2,893. Tracts distributed—from door to door, 30,366; in open air meetings or otherwise, 8,498. Books distributed—sold, 287; loaned, 345; given away, 260. Meetings held—hall 264; cottage, 202; outdoor, 25; Sunday schools, 144; M. I. A., 40; Bible or theological classes, 167; Priesthood, 4. Meetings attended—indoor, 1,279; outdoor, 96. New subscribers for the STAR, 25.

The general and local authorities of the Church were then presented and unanimously sustained. Apostle Francis M. Lyman was sustained as President of the European Mission, and Elder Ernest Bramwell as President of the Manchester Conference, together with the following named Elders as the traveling ministry: Benjamin R. Birchall, Joseph D. Harker, Jesse H. Argyle, Joseph E. Hart, Joseph B. Harris, H. Wallace Boden, Alfred B. Chambers, Joseph H. Knowles, Parley P. Prophet, James O. Webster, Thomas L. Beech, William H. Nightingale, William F. Toller, Henry L. Edwards, Lorenzo J. Taylor, Alvin Drabble, Charles B. Briggs and Willard H. Booth.

Elder Harris then spoke briefly of the mission of the Prophet Joseph, and testified to the divinity of the work he established. Elder Birchall, after relating some of his experiences in connection with the faith to which he formerly gave allegiance, outlined in a general way the duty of man with respect to his soul's salvation, and bore testimony to the uprightness of the Latter-day Saints, and the divinity of their teachings.

The afternoon service convened at 2:30, with about 250 Saints and strangers present. Elder Dean bore an earnest testimony to the truth of the message the Saints are carrying to the world. Elder Webster followed with a convincing argument upon the principle of authority, while Elder Chambers dwelt upon the principles of the Gospel and impressed those present with the necessity of rendering obedience to the same.

The hymn "School Thy Feelings" was then sung by a double quartet, made up of the traveling Elders.

Elder Eckersley read from the seventh chapter of St. Matthew, and in applying the Savior's words to the condition of the Latter-day Saints, demonstrated that the fruits as exhibited in "Mormonism" could have been produced only by a good tree. He testified to the truth of the latter-day Gospel and said that no weapon by man would ever succeed in annihilating the work which God had established.

Conference reconvened at 6:30 with an attendance of fully 350, half of whom were strangers and investigators. President Bramwell spoke, exhorting the Saints to live their religion faithfully and testifying fervently to the divinity of the cause which he was privileged to represent.

The choir then sang, "All Hail the Glorious Day," after which Elder Eckersley referred to the general good character of the Latter-day Saints, and

their desirability as neighbors and colonizers. He then spoke of the establishment of the kingdom of God in the latter days, and the second coming of the Savior. Many passages were quoted from the Scriptures in proof that these were to be literal occurrences.

The Spirit of the Lord was manifested abundantly at each meeting, and all voted the Conference a time of great rejoicing.

On Monday, beginning at 10 a.m., a Priesthood meeting was held at 14 Devonshire Street, Ardwick, Manchester, at which the Elders reported their labors and received many good instructions from Elder Eckersley.

WILLIAM F. TOLLER, Clerk of Conference.

A NEW GOSPEL DISPENSATION.

(Concluded from page 247).

Here are the people that have gathered "in the top of the mountains," and there is the house (pointing to the Temple on the block) that has been built unto the name of the God of Jacob, into which we may go and learn the ways of God, that we may walk in His path. There is a house built after the pattern He has revealed, where ordinances may be administered for the living and the dead, where the power and spirit of God are made manifest. And we do not have to depend upon what is written in a book, ancient or modern; for the living oracles are here. The spirit of prophecy is here. The same Holy Spirit that inspired the ancients to give the word of the Lord is here to-day. God has not changed, and His Spirit has not changed. He is "the same yesterday, to-day and forever."

DESTINY OF THE SAINTS.

This is the kind of religion the Latter-day Saints have. Now, we do not profess to be a very superior people. We ought to be a great deal better than we are, considering our experience and what the Lord has done for us. But I can say this for the people that I represent here: in the main they are a good people, an honest people, a people that strive to serve God and keep His commandments. They have not got rid of their humanity by being baptized into the Church. They are subject to temptation like other people, and sometimes they falter and fall. But the great mass of the Latter-day Saints have come here from various nations to serve the Lord, to learn His ways and to walk in His path, and He expects they will be imperfect while they dwell in the flesh; but they look for the time to come when they will "shuffle off this mortal coil," when they will go back into the presence of their Father, when they will give an account of how they have spent their time here, and everyone will be rewarded according to his works. Through the atonement wrought out by our Lord and Savior Jesus Christ in the shedding of His blood on the mount of Calvary, they expect to receive the resurrection from the dead, as He promised. "Marvel not at this," said He, "for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Through that atonement we expect to have access to God, and, if we continue faithful and true to the end, that God will give us power over our infirmities and weaknesses, and we shall

come off more than conquerors; we shall stand in His presence and be crowned in the glory of His might, and reign with Him and the just, the pure, the true of all nations and ages forever and ever. If we fall and turn away from the truth wilfully, and reject the light and knowledge, we may expect a great condemnation. Further than this, my friends, I may say to you this afternoon that we expect, in the due time of the Lord, when we pass away from this body and go into the other world, we shall not either go up to heaven or down to hell, as our sectarian friends preach, but we shall go to the place that the Lord has prepared for departed spirits. The Apostle Paul, after he had done his work and was expecting to be sacrificed at Rome, said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." At what day, Paul? "When He shall come to judge the quick and the dead, at His appearing and His kingdom. That is the time, when the Son of Man shall come in His glory. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, the sheep on the right hand and the goats on the left, and the kingdoms of this world shall become the kingdom of our God and His Christ."

THE WORLD OF SPIRITS.

But how about it meanwhile? Why, when Jesus died He did not go direct to His Father in heaven. When He was crucified on the cross, they took His body down and laid it in the tomb. Where was He? The body was not Him. The immortal spirit had gone out of the body; He had bowed His head and said, "Father, into thy hands I commend my spirit." The body did not return to the earth, like ours do; it laid there awaiting the resurrection from the dead; but the spirit did not go into the tomb. Did He go immediately into the presence of the Father? Oh, no; because on the third day after this He appeared to Mary in the garden; she evidently sprang to embrace Him, and He said, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Where had He been? This was the third day from the crucifixion. The spirit had gone out of the body, the body was embalmed and laid in the tomb, and on the third day He rose from the dead and appeared to Mary. There was a time between His death and resurrection. Where had He been? Peter tells us:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit;

"By which also He went and preached unto the spirits in prison."

Christ preached to the spirits in prison. What spirits, Peter?

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

"The like figure whereunto even baptism doth also now save us."—1 Peter 3: 18-20.

In the 4th chapter, 6th verse, Peter further says:

"Who shall give account to Him that is ready to judge the quick (that is, the alive) and the dead.

"For, for this cause was the Gospel preached also to them that are dead

(not to the alive, the quick, but to those that were dead), that they might be judged according to men in the flesh, but live according to God in the spirit."

So Christ went and preached to the dead, or the spirits of the departed. What for? That they might hear the same Gospel that He preached to the quick, or the living, that they might be judged by the same law.

Now, if that were the case then, as God does not change, it will be the case now; and so we, the servants of God, who have been called and ordained and sent out to preach to the quick, with a commission to go to all nations and preach the Gospel to every creature, expect, when we have done our earthly work, when we shall depart and go into the world of spirits, to labor in the same great cause and preach the Gospel to the myriads that have departed during the age of darkness, when men were away from God and when the preachers told them it was no use to call upon Him, for He would not answer. They have been shut out from divine revelation for centuries. Have they perished? Oh, no! Our God is a God of kindness, compassion and charity, and "His tender mercies are over all His works." The fact that the spirit is in a body or out of a body makes very little difference to Him; it is His son or daughter. The Gospel will be preached to every creature. There is but one Gospel; there is but one God for us to worship; there is but one Jesus Christ, who is our Savior. There is one Lord, one faith, one baptism, one hope of our calling; and the Lord is in all, with all, and through all. All those vagaries, notions and nonsense of men, which they have mixed up with what they have read in the Bible, will count as but straw and rubbish in the fire, in the great day when the Lord cleanses and purifies the earth with everlasting flames. The Gospel will be preached to the living and the dead, and all people will have the opportunity of obeying it.

That is the kind of Gospel that the Lord has revealed from the heavens in these times. And that is only the beginning of it—just the first two or three letters of its alphabet. It is full of truth, light, blessing, glory and power; and we are going on from step to step, from grace to grace, from faith to faith, from knowledge to knowledge. The living oracles are in our midst, and the word of God is declared by the gift and power of God. This is God's Church, and it will go on to victory. There is no power beneath the eternal heavens that can stop its progress or hinder the accomplishment of the great work to which God has set His hand, and in which we are humble workers. We are devoted to this work, because we have this testimony.

TESTIMONY OF THE TRUTH.

If there are any here this afternoon who have not obeyed this Gospel, I bear my testimony to them that it is true. I know it from my inmost soul. You may as well ask me to explain how I know that I live as to ask me how I know that. I know it with all my being. I know it by the revelations of Almighty God. I know it by being baptized in the Spirit as well as in the water. The Lord will confirm this by His Spirit to everybody who will enquire after Him. But the difficulty now is to get people to go to the Lord, because of the skepticism that prevails. I ask you, my friends, to go to the Lord yourselves in secret, when no eye sees and no ear hears but your own, and ask Him if this thing is true, if He has revealed Himself in these last days, and set up His Church on the earth, no more to be thrown down forever.

And if you do this in faith and with a determination that you will obey Him, He will answer you; but if you do not believe and you do not mean to follow it, do not ask Him, because you will be under great condemnation if you do not receive it. This is the privilege of all people, and we have the authority to proclaim it, though not in our own strength, nor by our own wisdom. We do not pretend to be great persons; we are simply sons and daughters of the Lord, and we value the salvation of our brethren and sisters. We know that if the people will receive the Gospel in this life, obtain this testimony and live by it, they will be able to sanctify their bodies by obedience to law, so that they may come forth in the first resurrection and inherit thrones, dominions, principalities and powers and eternal glory in the presence of the Majesty on high; whereas, if they leave it for a future time they will come up in a different degree of glory, and it will not be like the glory of the sun, which they will have if they obey the Gospel in the flesh and remain faithful to it. That is why we are anxious and eager to carry this Gospel to all nations. That is why some seventeen hundred of our boys are out in the world now, without purse and scrip, having no pay for their labors, dropping everything at home to go out and preach the Gospel for the salvation of mankind.

Do not heed the foolish stories that are being told about this people. Pay no attention to the nonsense that is being circulated in the papers—and sometimes by good men, too, who know no better; and by good women, who think they are doing God's service by opposing this work. Look into these principles. Principles do not depend upon the actions of men and women. They are either true or false. These things are the great truths of the Eternal God, and He will reveal them to you if you will put yourselves in a condition to receive His word. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." He knows us. He knows where we were born, and why we were born. He has sent us down on the earth, every one of us, in our place and time. No matter where we were born, with what kind of tabernacle or what its color, we are His sons and daughters, and He loves us and wants to save us; but He cannot do so consistently, except on the lines of eternal truth. Now He has revealed the truth let us walk according to it. Let us cast aside the ideas and notions of modern Christendom that have come from the minds of men and from mistaken ideas of the dead word, and let us receive the living word, the living light. Seek unto God, receive His power, and aid in the building up of His kingdom, which shall go forth to victory, and prepare the way for His coming as King of kings. May the Lord bless you and enable us all to keep His commandments, that we may be saved in His kingdom; through Jesus Christ. Amen.

CONFERENCE IN MALMO.

The Skane Conference of the Church of Jesus Christ of Latter-day Saints, was held in Malmo, Sweden, April 12th and 13th, all the Elders, some few visitors and a fairly good attendance of Saints and strangers being present. This was especially marked at the Sunday evening meeting, at which time the hall was completely filled, the greater number present being investigators.

An excellent spirit prevailed during the Conference, and many of those present expressed their great satisfaction with the words spoken by Presidents Anthon L. Skanchy, J. N. Erickson, the Elders laboring here and the visiting Elders from Copenhagen.

On Monday, from 10 a.m. to 6 p.m., Priesthood meeting was held, at which instructions of an enjoyable and profitable character were given, causing all to determine to go forward with renewed vigor in the discharge of the duties devolving upon them.

The following report of labor performed since last conference was rendered: Tracts distributed, 10,277. Books sold, 140. Strangers' houses visited—in tracting, 7,435; by invitation, 425. Gospel conversations, 2,338. Meetings held—hall, 154; cottage, 112; Sunday schools, 49; M. I. A. and Relief Society, 31; Priesthood, 7. Meetings attended, 701. Baptisms, 6. Confirmations, 6. Children blessed, 3. Died, 6. Emigrated, 12. Excommunicated, 1.

The Y. L. M. I. A. and Relief Society rendered a fine program in the evening, and on Tuesday evening a departure from the ordinary in socials among us here was taken. Each member of the organization who was able, brought a basket filled with good things for the physical man, and all the Saints and many of their near friends were invited to a nice little feast, interspersed with vocal and instrumental music. All pronounced it a time long to be remembered, while the Saints and visitors voted the Conference as a whole a grand success.

J. N. Erickson.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

This season's wool clip in the West is said to have been very heavy.

The Utah Sugar company has decided to erect a plant on its Bear river property.

A. B. Hayes of Ogden has been appointed to a federal judgeship at Nome, Alaska.

Zion's Co-operative Mercantile Institution sold four million dollars worth of goods during 1901.

The late General Conference is pronounced one of the most notable and best attended in the history of the Church.

Daniel S. Marshall of Randolph has been named by President Roosevelt as superintendent of Utah's forest reserves.

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